AN

EXPOSTULATION

WITH

Thomas Lloyd, Samuell Jenings,

And the rest of the Twenty Eight Unjust Judges and Signers of the Paper of Condemnation against

George Keith

And the rest of his Friends. And

COMPLAINT

FOR A

Publick Hearing

AND

TRYAL

Before all Impartial People.

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An Expostulation with *Samuell Jenings*, *Thomas Lloyd*, and the rest of the twenty eight Unjust Judges and Signers of the Paper of Condemnation against *G. K.* & his Friends. And Complaint for a Publick Hearing and Tryal before all Impartial People.

WHereas *Samuell Jenings*, *Thomas Lloyd*, and others being in Number 28 have published a Paper against G. K. & the rest of his Brethren who are joyned with him in this Testimony for the Lord Jesus, against whom they prophecy, *That Dryness and Barrenness from the Lord, will be their Reward.* We having read and considered the said Judgment, do testifie against it, as an unjust and unrighteous Act; but that which aggravates the Crime against them is, that they say, *This Meeting having tenderly and orderly dealt with him*, &c. when they know in their Consciences, they dealt so with G. K. for never sent for him to their said Meeting, but tryed and judged him altogether in his absence, wherein they have done worse than the *Baptists* did in the case of *Tho. Hicks*; for when Friends appealed to the People call'd *Baptists* for Justice against *T. Hicks*, they took their time & appointed a Meeting, and 3 or 4 days before the said Meeting sent Letters to G. W. and W. P's Houses to give them notice to be at the Meeting, but they being so far from home that they could not have timely notice, it was reckon'd great Injustice for them to proceed and try Friends and *T. Hicks* in their absence; and upon

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son Complaint they gave another Meeting: But *T. Lloyd* & *Jenings*, and the reſt are ſo far ſhort of the Juſtice of the *Baptiſts*, that they never ſo much as acquainted G. K. of their Meeting or intent to proceed againſt him, nor never ſent for him that we can underſtand, only *W. Byles* came to G.K's houſe and asked for him, his Wife told, he was from home, and ſhe expected him the next Morning, but they told nothing of their buſineſs with him, but in all haſte proceeded to judge him in his abſence before he came home. Is this your orderly dealing with him? Is this your Juſtice? Is this your Chriſtian tenderneſs? your Charity, & your bearing with him in a Chriſtian Spirit? for ſhame ceaſe thus proceeding, or you will cauſe a ſtink in the Noſtrils of the Nations where it ſhall be told. What! pretend to *Chriſtianity* & fall ſhort of *Heathen* Juſtice! *John* 7. 50, 51. *Acts* 25. 16, 17. Did the *Baptiſts* do unfair in proceeding to try Friends in their abſence? Then much more you: for they gave ſome Notice before of their intending to Try *Tho. Hicks*, but you never ſo much as told G. K. of your ſo Meeting: Wherefore allow us ſo much Juſtice as the *Baptiſts* did to have another Meeting publickly to try G. K. where all People may be preſent, that are willing to come, and whereof G. K. may have timely notice, and liberty to plead his own Cauſe, and let all Impartial People judge; & through Gods Aſſiſtance we ſhall make it appear, that your ſaid Judgment is unjuſt, & G. K. not worthy of Condemnation. Was there ever ſuch an Act done in any Chriſtian Society before, to condemn a man without ever hearing of him, or ſuffering him to ſpeak for himſelf? Surely its far ſhort of any worldly Court, where the party ſhall have timely notice to prepare for his Tryal, and liberty to plead his own cauſe in the face of the Country, and where his Accuſers are not allowed to ſit and give Judgment againſt him: But ſo it is, that the Unjuſt & Unrighteous Judges have proceeded to try, judge, and publiſh their Judgment againſt G. K. without ever hearing of him,

when its well known the moſt of them were his great Oppoſers: They might be ſure this way to condemn him, when only a Faction of them get together, and accuſe him, and he nor any for him be preſent to ſpeak for him. But that which ſtill hightens the Crime of *Tho. Lloyd*, *Sam Jenings*, and the reſt of the 28 Unjuſt Judges, is, that they of the Miniſtry ſhould give ſuch a falſe Judgment, and then impoſe it on all the Meetings in theſe 3 Provinces, when moſt of the Friends thereof are great ſtrangers to the Matter in Controverſie, not knowing which Party is in the Right, but they muſt take ſaid Judgment upon Truſt from them, without enquiring into the Cauſe and Verity thereof; and where they think their ſaid Judgment will not readily be ſwallowed down, they will follow it from Meeting to Meeting, cloathed with their Magiſtratical Robes, and if any Friends ſhow their diſlike of having it impoſed on them without their own conſent, and conſideration of the matter, preſently threaten to bind them to the good Behaviour, and to the Peace, and call out for a Conſtable, thereby endeavouring to trample us down by their Magiſtratical Power & Authority, as *Samuell Jenings*, *Sam. Richardſon*, *Thomas Lloyd*, *John Delavall* and *Anthony Morris* did lately at a Monthly Meeting near *Frankford*, as is well known to many. Oh! whither do you think theſe things will run? will it not give People juſt cauſe to ſay, the *Quakers* are turned Perſecutors? But our Truſt and Confidence is in the Lord alone, who hitherto has pleaded the Cauſe of the Innocent, and carried his People through all the Powers & Oppoſitions that have hitherto riſen up againſt them in all Ages, and we doubt not but he will do the ſame for us, as we keep faithful to him, and to the Guidance of his holy Spirit, Light and Life in our hearts. But are theſe your Proceedings *Chriſtian*, or *Proteſtant*-like? or do they not rather reliſh of Rank *Popery*, for the Clergy or them of the Miniſtry to impoſe their Edicts on the People, without their enquiring into the matter? Is not this blind Obedience?

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Is not this believing as the Church believes, in order to bring in *Ignorance the Mother of Devotion?* Oh! who but ignorant and blind men, but can ſee theſe things! And yet now will ye ſtand in them, O ye *Unjuſt Judges!* will ye not be willing to anſwer our juſt Complaint for a Hearing? Will you come ſhort of the Juſtice of the *Baptiſts*, who admitted of another Meeting for a Hearing? But perhaps you will ſay, *The Act of that Meeting was Infallible, being made up of ſuch a Body of the Miniſtry*, (as *Arthur Cook* ſaid lately in the Houſe of G. . *That a Yearly Meeting could not Err*) But we deſire to hope, that ſom of you will better conſider of it, & anſwer our juſt Complaint, and not lurk in holes and corners, but come openly and defend your ſelves, and repent of the Error and falſe Doctrine you have run into, and let a time and place be appointed & agreed on by both Parties for a Publick Hearing: If you have Truth and Juſtice on your ſide, come forth and let it appear before the World, and ſay not *that ſuch and ſuch things are falſe*, but prove them to be ſo; and bring things to the Light, and let not Chriſts words be fullfilled on you, *viz. You hate the Light becauſe your deeds are Evil, &c.* Say not, that we are bold and daring thus to Challenge you; for its not writ in a preſumptuous Spirit as relying on our own Strength or Parts, but on the Lord alone, on whom is our Dependance, and who knows the Innocency of our Cauſe, and therefore we are not afraid to bring it to the Teſt, but willing to appear openly, as hitherto we have done in Print, and not as your Practice is to report falſe things ſecretly abroad, which we know not whom to faſten upon; but what we publiſh in Print remains to be the Authors, whether true or falſe; if falſe, why don't you refute it, the Preſs is free and open for you, as for any? But the matter in our late Printed Books is true, and ſtands over your Heads, and which you will never be able to Refute.

But next, let us enquire, what have you condemned G. K. for? ſome of you ſay, *Partly for matter of Doctrine, and partly*

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for hard Words; But as for Doctrine you have not mentioned what it is; and as for the hard Names you mention, it is made appear in *The Plea of the Innocent*, &c. that they were justly given by G. K. to them that deserved the same: But have his Opposers given no hard Names, no unjust and false Reflections? yes, many. But why only then must G. K. be condemned, and not they also who have given hard words and false Names to G. K.? When G. K. complained against them for not giving Judgment against *W. Stockdale's* Blasphemy *Samuel Jennings* could excuse it, by bringing the Example and Practice of worldly Courts, saying, *George, thou hast reviled thy Brethren, and in Courts we allow of Discount.* So that according to *S. Jennings*, *W. Stockdale's* Blasphemy must be discounted against G. K's Reviling his Brethren, as they account it, but can never prove. But if Discount be allowable in this case, why are not G. K's hard words discounted against those that have been given to him, so far as they will reach? And that it may appear what hard Names have been given, we think fit here to mention, *viz.*

They say G. K. has called them,

1. *Fools*, 2. *Ignorant Heathens*, 3. *Infidels*, 4. *Silly Souls*, 5. *Lyars*, 6. *Hereticks*, 7. *Rotten Ranters*, 8. *Muggletonians.*

They of the other side have called G. K.

1. *Brat of Babylon*, 2. *Accuser of the Brethren*, 3. *Apostate*, 4. *Worse than Prophane*, 5. *A Troubler of the Church*, 6. *A Person that no one could have Difference with, but he was in danger of the Life of his Soul.* 7. *A Preacher of two Christs*, 8. *A Teller of an Old St* Andrews *Story.* 9. *Pope*, 10. *Father Confessor*, 11. *Liar*, 12. *Devil*, 13 *Muggletonian*, 14. *Compared him to a Wolf. Tyger, &c.* 15 *One that always endeavoured to keep down the Power of Truth.* 16. *A more vexatious Adversary than* Hicks, Faldo, Scanderet, *or the worst of Enemies.*

17. *One*

19. One that is fallen upon the ſoaring Mountains, &c. 18. *As a vain ſtain.* 19. *Become Treachero is to the Spouſe of his Youth.* 20. *Fallen on his firſt Love.* 21. *Gone into a Spirit of Enmity, Wrath, Self-Exaltation, Contention, &c.* 22. *Foaming out his own Shame.* 23. *A Perſon without the Fear of God before his Eyes.* 24. *Leting looſe the Reins to an Extravagant Tongue.* 25. *Broken out into many Ungodly Speeches, Raſling Accuſations, Paſſionate Threatenings, being Cruel, &c. like an Unwearied Adverſary.* With many more that can be proved.

Now let the Impartial Reader judge, which have exceeded in hard Words? and whether they are not very partial to paſs by all that hath been ſaid againſt G. K. and condemn him for what he hath ſpoke in it's right place, as is made appear in the Book called, *The Plea of the Innocent.* And yet when G. K. was the Complainer for many Months, for Juſtice to be done to Truth, they could plead for Diſcount, and put Blaſphemy againſt Chriſt Jeſus, in the Ballance againſt Reflections upon themſelves, and yet now will not diſount for hard words. And ſo they have judged a whole Meeting without ever admonithing of them. If this be not Partiality, Injuſtice and Unrighteous Judgment, tell us what is. And clear your ſelves of theſe things, if you can.

Sign'd by us, in behalf of the reſt of our Friends by order of our Meeting, the 18th of the 5 Month, 1692.

Thomas Budd,
Richard Hilliard,
John Hart,
Thomas Paſchall,
William Bradford,
James Cooper,
Elizabeth Keith.

THE END.

Books to be sold by *William Bradford* in *Philadelphia*, 1692.

The Christian Faith of the People called Quakers *in* Rhode-Island. 4 d.

A Catechism for Children and Youth, and such others as need to be instructed in the first Principles of the Christian Religion. *By* G. K. Pr. 6 d.

A Testimony concerning the Resurrection of the Dead, Day of Judgment, and Christs last Coming & Appearing without us. By G. K. 3 d.

Truth and Innocency defended, against Calumny & Defamation, in a true Report concerning the Revolution of Humane Souls, &c. G. K. 5 d.

Some Causes and Reasons of the late Seperation that hath come to pass here at Philadelphia. *Shewing, That* G. K's *Opposers were the Cause of the said Breach and Seperation, and most properly are the seperate Meeting. Together with an account of the sincere Christian Faith of* G. K. *and his Friends. Price 9 d.*

The Plea of the Innocent against the False Judgment of the Guilty, *being a Vindication of* G. Keith *& his Friends, from the false Judgment, Calumnies and Defamations of* S. Jenings, J. Simcock, T. Lloyd *and others, being in Number Twenty Eight.* Price 6 d.

A Discussion concerning Seperation among Friends in Old England. *By* G. F.

A faithful Warning and Exhortation to Friends to beware of seducing Spirits. By S. Crisp. 6 d.

An Appeal from the Twenty Eight Judges, to the Spirit of Truth and true Judgment in all faithfull Friends, called Quakers.

A true Copy of three Judgments given forth by a Party of men, called Quakers *at* Philadelphia, *against* G. Keith, *&c. With two Answers to the same.*

New Husbandry to New-England, or an Experienced way to raise Quick Hedges and Clover Grass; and the way to make Syder.

Note, That in some of Printed Copies of the *Appeal from the twenty eight Judges, &c.* there happen'd an Error in the Postscript, which pray amend, *viz.* line 1. for *Anthony Morris* read *Sam. Richardson.*

And whereas it is reported, *That the Printer being a favourer of G. K. he will not print for any other, which is the reason that the other Party appear not in Print as well as* G. K. These are to signifie, that the Printer hath not yet refused to print any thing for either Party; and also signifies that he doth not refuse, but is willing and ready to print any thing for the future that *G. K's* Opposers shall bring to him.